

J. G. Wadsworth

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DR. ARNOLD.

IN looking over "The Life and Correspondence of Dr. Thomas Arnold," head master of Rugby School, we have been forcibly impressed with the idea of his public spirit, and with his independence of character, both in relation to the duties of the school-room, and to his conduct on other occasions, not immediately connected with his situation as teacher.

Dr. Arnold was no "time-server." He did not express different opinions to different individuals for the sake of gaining their approval or their votes; nor was he anxious to conceal his own belief on subjects of importance to his fellow men; but he expressed his sentiments plainly, earnestly, and fearlessly, on all questions of general interest and importance. Distinguished as a teacher, he was not simply "a schoolmaster and nothing else." He felt that he had responsibilities resting upon him *as a man*, from which he could not escape if he would, and would not if he could. He looked upon the vices prevalent in society, as evils to be removed; and he held that every citizen was responsible for those evils *in proportion to the measure of his influence*, unless he labored to abolish them. "I have a testimony to be delivered," he remarked on a certain occasion, "and I must write, or die."

He was jealous of his rights as a teacher, and before he applied for the situation at Rugby, he ascertained that his power, as master, "*would be absolute.*" "I should not like," said he, "to enter on an office which I could not discharge according to my own views of what is right." His idea was, that a person who was fit to be at the head of a school, was competent to superintend and direct its internal management. We do not

learn that any attempt was made to control him in this particular ; and it is probably in a great measure owing to the fact that he was allowed to be the " master of his own school," that his success was so complete.

In the various enterprises of philanthropy and reform, Dr. Arnold esteemed it a privilege as well as a duty, to engage ; and his tongue and pen were frequently employed in labors of humanity and love. " What a pity," exclaimed his enemies, " that the head master of Rugby should be employed in writing essays and pamphlets ! " But he considered that " the one sphere played into the other," and enabled him the better to discharge all the various duties which devolved upon him. But even some of the Trustees of his school were excited against him on account of his charitable labors ; and on a certain occasion, a vote of censure was moved against him in the Board, and only lost by a tie vote !

If Dr. Arnold could not submit to the dictation of such men as the twelve Trustees of Rugby — individuals of the highest standing in the community, respectable, learned, and refined — what would he have said concerning the control of *some of our New England Boards*? What would he have thought concerning the control of nearly the same number of trustees in a neighboring city, the last year, a majority of whom were totally destitute of those qualifications necessary to render them suitable directors of the *intellectual and moral training of the young*? One, and perhaps the leading member of the Board, was grossly and notoriously profane ! Another was prevented only by the intervention of the law from defrauding an honest neighbor of his hard-earned gains ! A third was an ignorant and degraded foreigner ! A fourth was a youthful pettifogger of doubtful character ; and others bore the impress of a kindred seal ! With what pleasure would the Dr. have listened to a speech like the following, from one of the trustees of Rugby ! — " Children, you mus be good children, and sot still ! Children did n't have sich a chance to git edication when I'ze a boy ! You must try and git all the larnin' you can, and not grow up and not know nothin' ! You'd feel pesky awkward to grow up and not know nothin' ! " Such was the language which we had the pleasure, or rather the mortification, to hear from an eloquent member of the School Committee in a New England city, not many months ago.

But to return from this digression. Dr. Arnold was firm and unyielding in the defence of his rights ; and in a letter to one of the trustees, who had desired to censure him, he wrote that, " in the actual working of the school, he must be completely independent ; and any attempt to control either his administra-

tion of the school, or his own private occupations, he felt bound to resist as a duty not only to himself, but to the master of every foundation school in England."

In addition to the various reforms in which he was engaged, he lived in the constant practice of visiting the poor. "He went about among them, doing good;" and now that he is gone, their memory fondly lingers round his name, and tears of gratitude bedew his sepulchre. *That he might be useful in the world*, was his most earnest prayer; and it was his desire, as well as the natural consequence of his daily life, to make his pupils like himself, in striving for the general weal. It was his advice to a pupil about entering on his profession as teacher, to "devote himself to his calling—to be public-spirited, liberal, and enter heartily into the interest, honor, and general respectability and distinction of the society which he had joined."

How different this from the advice which is frequently given to young teachers by those older in the profession than themselves, and whose want of public spirit and manly independence, should cause them to blush for shame as they read the history of Dr. Arnold! "Work hard in the school-room, but don't lift a finger out of school, if you want to be popular," said a prominent teacher in the modern Athens, to a young man about to commence teaching;—"have nothing to do with the various reform movements of the day, if you want to be elected next year." Such counsel might as well have been in, perhaps, a little plainer terms:—"Sell your 'birthright for a mess of pottage;' and if you 'have a testimony to deliver,' and you feel that you 'must write or die,' why, then, die." "'T is true, and pity 't is 't is true," the advice was cordially received, and scrupulously followed; and we fear the neophyte is dead;—dead morally, dead spiritually. But verily, he has his reward; for Mammon pays high wages, quarterly.

That there are many teachers among us whose spirits prompt them to labor for the common good, but who still refuse to act, because they fear the rabble's influence, or the censure of the great, is a fact which we have often heard confessed by those who feel the weight that bears them down. Such a man was not Dr. Arnold; such was not the excellent, the gifted, the deeply-lamented Page! "I claim a full right," said Dr. Arnold, "to use my own discretion in writing upon any subject I choose, provided I do not neglect my duties as master in order to find time for it." Every teacher, we hold, should claim the same "full right" to exercise such privileges as belong to him, nor tamely submit in any case to the control of those who would make him a mere automaton, to move only as others pull the strings.

The profound learning and the habitual piety of Dr. Arnold, are qualities certainly no less desirable in a teacher than those to which we have referred ; but as such traits of character, wherever they really exist, are generally "popular," we have chosen to speak of those, the exhibition of which is less frequent, and which rarely fail, when put in practice, to excite the malice of the ignorant, the illiberal, and the unjust. It seems to us, that many teachers have been so long accustomed to submit to an unreasonable control, that they have grown contented with their lot, and even "fancy music in their chains;" while others lie upon uncomfortable beds, yet lack the power to rise and stand erect in all the dignity of men. We speak not upon this point without book, but on the strength of testimony voluntarily afforded us by those who "know the right, and yet the wrong pursue."

That there is less public spirit, and less freedom of thought, and speech, and action, in our profession than in any other, we are fully persuaded. Let whoever doubts it point to a single Dr. Arnold among the thousands of public school instructors in our land ; or even to as many as were required to save an ancient city from destruction, that have been distinguished for "their public spirit, liberality, and entering heartily into the interest, honor, and general respectability and distinction of the society to which they belonged."

Now, it is not every teacher that could perform the labor which Dr. Arnold accomplished, were he so disposed ; but some have no desire to take an active part in matters which affect the general welfare of the community in which they live. Look, for example, at the temperance enterprise ; a movement which has done more within the last few years for the cause of education, humanity, and religion, than any other. It has exchanged the garments of poverty for "purple and fine linen;" it has caused the sinner to repent and forsake his evil deeds, and become a virtuous member of society ; it has cast out devils from the lunatic, and he sits clothed and in his right mind !

What teachers have labored freely in this righteous cause ? How many have publicly acknowledged it to be the cause of truth and right ? There are some members of our profession, we are well aware, whose own pernicious habits must be changed before they can consistently engage in this department of reform. There are some whose natural temperament inclines them to repose ; and what to others might be a pleasant duty, to them becomes an irksome task. We judge them not. "To their own master they must stand or fall." And there are others who have stood aloof, or labored secretly, "for fear of the Jews," that fain would lend a helping hand, that should be

seen and felt. Our counsel to such brethren is : — “ To your own selves be true, and

“ In the world’s broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle,—
Be a hero in the strife ! ”

Let us by all means be faithful unto our peculiar calling as teachers ; but let not this be

“ Our being’s end and aim.”

Let us do good unto all men as we have opportunity. Our own best interest requires it,— humanity claims it,— God commands it ! If any thing be true and just, and we know it ought to prosper, let us not be deterred by any temporary measure of worldly policy from engaging in it. Though we may suffer for a time, our consciences will smile upon us,— the righteous will sustain us,— Heaven will reward us ; and only wicked men and devils will revile us.

PERSONAL INFLUENCE.

Who knoweth the extent of his own influence ? and who can comprehend the importance of a single act of benevolence ? Some people imagine they have little or no influence, and that they are in no wise responsible for the good or evil which exists in the community around them. They are always ready to receive favors from others, but they have nothing to bestow. Drone bees, that eat the honey others gather, and offer nothing in return. “ But,” says the slothful person, “ I have no influence.” Dig up your talent, then, and go to work ; and as your talent grows your influence shall increase also. Fix in your mind some useful purpose ; resolve that it shall be accomplished, and labor for it till the triumph be achieved. The world shall be blessed, and your own spirit shall receive a proportionate blessing.

But we will not enlarge. It is our purpose simply to relate a fact, for the instruction and benefit of those who choose to profit by it. In the city of Buffalo, N. Y., there was a poor widow, not many years ago, who had several children dependent upon her exertions for support. When she was unable by her own labor comfortably to provide for them, as was frequently the case, she asked alms of her friends, that she might be able

to keep her little ones together, and train them up, as she desired to do, in "the nurture and admonition of the Lord."

This poor woman, in her occasional walks through the streets of the city, had noticed several vagrant children, apparently without friends or home, and she resolved that they should be provided for. She called on several distinguished persons to assist her in procuring a home for these children, where they might be properly cared for, believing, as she said, that they might be restored to virtue, and become worthy members of society. But she was considered either mad or foolish, and sent empty away. She visited her pastor, and pleaded earnestly with him to aid her in obtaining means for the protection and reformation of these destitute children. He also thought she must be crazy, and remonstrated with her on the impropriety of her conduct in endeavoring to found an institution for the benefit of others, while her own children were so scantily provided for. Still she was not disheartened. Her faith and hope sustained her, and she persevered in her benevolent design. She called again upon her pastor, and told him that she had visited the jail, and seen there a very young boy, who was confined upon the charge of arson. She said he was the finest looking boy that she had ever seen, and that she must have him under her control. She requested her minister to go to the prison with her, and assist her in obtaining possession of the child. The clergyman at first refused to go, supposing that the errand would be fruitless; but the woman pleaded earnestly, and "because of her importunity" he ordered a carriage, and they went together to the jail. He saw and conversed with the boy, and he, too, became exceedingly interested in the juvenile delinquent. He went with the importunate woman to the magistrate, who, in consideration of the tender age of the boy, consented to release him and give him up to the care of the charitable, though poor widow. The child was set at liberty; and, having entered the carriage with his benefactors, he fell upon his knees at the feet of the woman, and covering his face with his hands, he sobbed aloud. The clergyman inquired of him why he wept. "I can't help it, sir," was the reply; "this lady is the first person that ever was kind to me since my father and my mother died; and then I was a very little boy! I can't help it, sir!"

The clergymen was now satisfied that something must be done to assist the widow; and having involved himself somewhat in the affair, he resolved at once to do what he could to aid her in raising funds, and in procuring a suitable house for her accommodation. Her family soon increased, by the addition of several destitute children from the streets and lanes of the city; the

rich and the noble became interested in the enterprise ; a splendid building was erected for the convenience of the children, and hundreds of suffering orphans have been redeemed from vice and misery, through the instrumentality of the "mad or foolish" woman ; and now, wherever her history is known, she is universally esteemed and honored as the founder of the "Orphan Asylum of Buffalo" !

And the little boy that was found in prison ! — he fully justified the hopes that centred in him. He grew up to be an industrious, virtuous, intelligent, and highly respectable man. He became Steward of the Asylum ; thousands of dollars have passed through his hands, and in every thing he has been found faithful. He has held several important offices under the city government of Buffalo, and is every where regarded as an upright and trustworthy citizen.

And now permit us to conclude as we began. Who knoweth the extent of his own influence ? and who can comprehend the importance of a single act of benevolence ?

We have read the Report of the Annual Examination of the Boston Public Schools with much interest. We are pleased with it in every particular ; but most of all with the spirit of candor and kindness in which it is written. The writer of it, John Codman, Esq., appears to have entered upon his duties for the purpose of ascertaining the actual condition of the Schools. He says :—

" The writer of this Report has not, before the present year, entered a school-room since he was himself a school-boy, and had never before been inside of a Boston school-house. The examination, therefore, was a novel and untried scene. The progress which has been made in twenty years in the mode of instructing children, is most impressive to any one who has only known the former systems of teaching. Every thing is changed, and almost every change is an improvement. The worst schools of the present day are superior, in most respects, to the best of a former period. The public mind is more awakened to the importance of the training of the young. The rights of children are better understood and recognized, their feelings are more tenderly regarded, their comfort is more sedulously provided for, they are led instead of being driven to their duties, encouragement takes the place of intimidation, the ferule has rest from its former ceaseless activity, and the whole aspect of the

Schools shows that improvement has been made in the relations between parents and masters and pupils. A great advance has been made in the amount and quality of instruction. A competent knowledge can now be obtained in the Schools of this City of branches of education, which, but a few years ago, were reserved for the senior classes in our colleges. A still greater advance has been made in moral education. This has been an early object of the care of the framers of the constitution and laws of the Commonwealth, and the appearance of the public Schools shows that they have been faithfully obeyed."

The writer's remarks upon the duties of the people, in relation to sending their children to the public Schools, meet our entire concurrence. He says:—

"One of the greatest existing obstacles to the success of our Common School system, arises from the non-attendance of the children of the wealthier classes. From the observations and inquiries we have been able to make, we are satisfied that in general the Public Schools are not resorted to because they are the absolute, voluntary choice either of parents or children, though we are rejoiced to be able to say that the exceptions to this rule are numerous and fast increasing. It is a fact deeply to be regretted, that the two places where human beings ought to meet on terms of the most perfect, humble, and levelling equality—the School and the Church—are those where too often the distinctions of rank are in practice most severely guarded, and the differences of social position made most glaring and prominent. The old prejudice against free Schools is not yet done away. The time has been, when they were regarded as mere eleemosynary institutions, of which none but the poor could, or would, or ought to avail themselves. That they now form the corner-stone of a great public system, that they are the surest hope of a well-regulated freedom, the barrier alike against the evils of despotism and of anarchy, that they are instituted to diffuse good learning and morality among all classes, as freely, as widely, as cheaply as the air we breathe;—these are considerations which, though most manifestly true, and most deeply impressed upon the understanding of the people in general, have not yet sufficiently penetrated the minds of a large and most influential class of our population. The vestiges of opinion formed in a different state of things, are apparent. The result of such opinions is, that many children are kept from the Public Schools on account of the honest, however erroneous prejudices of their parents. A large class of children, whose home education is of so high a cast as would enable them to exert a very beneficial influence on their associates, is sent to private

Schools. It is not, however, the particular character of the children who are thus withdrawn from the influence of our great public system, which is the principal evil. That principal evil is the want of universality in the public instruction. Opinions adverse to the system tend directly to their own verification. A large and the most wealthy part of the people, may be willing to bear their proportion of the taxes which are levied for its support, but if their own children do not avail themselves of the opportunities that it affords, their interest is limited to this mere payment of money, and the Schools are deprived of the benefit of the scrutinizing jealousy, with which all men watch over that which has a personal interest and value in their eyes. So far as this indifference prevails, the thoughtful intelligence, the careful investigation of the people, are not exercised in examining the operation of the School system, and testing its results. From a general, it becomes, in effect, merely a partial system, and this alone is enough to show, that it cannot be so perfect as it would otherwise become. No great institution can be entirely successful, unless it commands the universal support of all those who are intended to be brought under its influence. The history of the world shows the truth of this. The institutions of Lycurgus owed their permanence and success to their reaching to every class of the community in which they existed, from the king to the lowest citizens. They could not have survived their founder, had he left a class exempt from their operation, but which, in giving its assent to their partial influence, could have said, 'They are well enough for the poor.'

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"As to the allegations of the danger to the morals, among the mixed multitudes congregated in the Public Schools, the want of thoroughness of instruction, and the imperfection of discipline, the first is plausible, but we sincerely believe not true. The others are neither plausible nor true.

"1st. As to morals and manners. No doubt among the great numbers of children who are indiscriminately admitted to the Schools, there will be found many individuals, whose ideas of morals and standard of manners are very low; but this evil must have, of late years, been very greatly mitigated, by the preparatory training of the Primary Schools. Its amount is very much exaggerated at the present day. We do not think that justice is done to the characters of the *corps instructif* of our Schools, to their efforts or their success. In our examinations and inquiries both on the Annual and the Sub-Committees, we have been made acquainted with but one instance of crime, during the past year, and have found the general moral tone of the scholars to be satisfactory.

" We have before spoken of the good relations existing between masters and pupils. We consider this to be almost proof positive of a good *moral* condition of a School ; for such relations cannot exist, unless upon the sure foundation of duties well performed, and of a correct moral standard. Were a teacher deficient in these particulars, the instinctive perceptions of children would soon discover it, their own standard would be immediately made to conform, and the consequence would at once be seen in the want of respect, of order, of diligence, of all that constitutes the good condition of a School. On the other hand, in any case where the children were glaringly deficient, the effect would be shown in the manner and bearing of the master,—this again having its adverse effect upon the pupils. We say, then, that we have satisfactory evidence of the general good moral condition of the Boston Schools. The danger of evil communication has been very unduly exaggerated, as well as the amount of existing evil. People have been used to judge on this subject from what they have known of the Private Schools, where children whose position brings them closely together, as well out of School as in it, form strong ties of friendship and sympathy, and, whether for good or evil, are very much under the influence of each other's example. In the masses of a Public School, the principle of association is not nearly so strong. The children meet together for a common object, but that strong tendency to cohesion, which exists in the Private Schools, is not found among them. In the process of time, as the children in a class become more known to each other, associations will, it is true, be formed, but they will not and cannot be indiscriminate or general. They will be governed by affinities of character and disposition, and thus the example of the vicious portion is not so constantly forced upon the observation of others, as in the narrow circle of a Private School, where the children, whatever may be their character, are constantly pressed together by the smallness of their numbers and the similarity of social position. Nor are the Private Schools free from their own vicious members. It is impossible to keep out bad children from any place where children congregate. Was a Private School ever heard of, that did not contain some pupils of known bad character, who were regarded by parents as the tempters and misleaders of their children ?

" 2d. We believe that whoever thinks the discipline of the Public Schools is inferior to that of the private, is entirely in error. There cannot long be a lax discipline or inattention to his duties, on the part of the master of a Public School, without its being detected, as well by the condition of the pupils, as by the frequent and unannounced visits of the Sub-Committees.

The supervision over both master and pupils is minute, constant, and frequent. The examination of the pupils by other persons than the masters, occurs monthly, quarterly, and yearly.

"The discipline of our Public Schools must necessarily be more perfect than that of the private, from the simple fact, that the pupils are more numerous; on the same principle that it is necessary that the discipline of a large army should be more perfect, than that of a single company—because disorder in large bodies of persons, being multiplied by the number, becomes such intolerable confusion, that it must be repressed; whereas many irregularities hurtful to the individual, might occur in the smaller body, without creating so much annoyance as to attract to an equal degree notice and rebuke.

"This is the theory of the discipline of our Schools, and no one who has been present at the laborious and oft-recurring meetings of this Board, can doubt that it is efficiently carried out in practice. The character of this discipline, too, is of the best kind. There is no motive to favoritism and partiality. The teacher has little direct communication with the friends of the individuals under his charge. A child is presented to him, as a subject on which to exercise his office of training and education. What may be the condition of his parents, it is not worth his trouble to inquire. He is not directly responsible to them, but to the School Committee; and to that he can only commend himself, by a faithful, impartial, and just discharge of his duty. He is elected annually. How different is the condition of a private School! If the master chooses to be unfaithful, how can it be speedily enough discovered to apply a remedy? What supervision, what visiting, what jealous controlling power is exercised over the School? None whatever. If such a master is faithful, it is a fortunate accident. If he is unfaithful or partial in his administration, it can be discovered only by the often unheeded complaints of the pupil, and infinite damage may be done to the mind and morals, to the sense of justice and right, before it can be detected or remedied,

"3d. As to the amount and thoroughness of instruction. The same considerations which have been advanced with regard to the discipline, apply equally to this topic. A Public School cannot fall into the back-ground, without the fact being soon discovered and remedied. If no complaint be heard, the School must be in a good condition.

"The surest way to obtain correct information as to the comparative value of the public and private Schools, is to examine their results. It has not been in our power to do this so thoroughly as could be wished. The statistics requisite for a full view of this subject are yet uncollected, and they lie too widely

scattered to be brought together, in the short space of time allotted for the preparation of this Report. But some exertion has been made to examine the condition of the English High School, and of the Latin School, and the result has been a conviction, that in general the children coming to those Schools from the Public Schools show a higher average of intellectual training and attainment, and are in a better state as to discipline, than those coming from the Private Schools, while in point of moral character they are at least equal. So that, in short, the scholars from the Public Schools are in a better condition for entering those institutions than those from the Private Schools; and such we believe to be, in general, the opinion of the teachers. We think we can safely say, that under no form of examination of the English High School and the Latin School, will it be possible for any candid inquirer to form an opinion favorable to the superiority of the preparation in the Private School, in any particular, and that no such opinion will be given by any teacher in those Schools. We hope that in future the statistics of this subject will be recorded, and made a branch of inquiry. The knowledge obtained will be sure to dispel the prejudices which now hang over the Public Schools, so greatly impairing their effective usefulness.

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"The professed object of education is to fit children for sustaining well the parts to which, as men and women, they are to be called in the future. Can there be any doubt that the mental and moral training of a well regulated Public School will be more beneficial to them than that of a Private one? We have somewhere seen a great Public School called à Microcosm. It is, in fact, in its influences and motives, in its equality, in its opening the career to merit, and refusing countenance to indolence, a type and prefiguring of what is to come in after life. Now, all the motives and influences which thus affect the world and the individual, are to be learned by children, at some time or other, unless they are to be the mere drones of society; and is it not much better that they should learn them at first, while the mind is plastic and impressible, than that they should wait until the struggle actually begins? For all the future, this training and preparation are necessary, just as the early exercise of the muscles is requisite for the proper and graceful development of the faculties of the body; and the Public School is the gymnasium where they are to be acquired. No very high estimate should be placed on that kind of innocence, which has been defined as 'happy ignorance.' For a very young child it is all that can be expected; but for a more advanced stage of youth and manhood, there is no state which is more exposed to

temptation and to a fall. The true innocence, which only will be the safeguard of all periods of life, is like that of the lady in 'Comus,' which consisted in a knowledge and understanding of all the allurements which were offered to her, and in the reasoning and intelligent rejection of them. In the almost conventional seclusion of the Private School, there is comparatively but little to be learned of that practical wisdom which is derived from experience and observation;—nothing but what is found between the covers of the school-books. A limited number of children of the same social rank are collected together, with the same kind of ideas, with no knowledge, and no opportunity of gaining any, of the world of children who are around them, and with whom they must, if they are to take any active part in life, be in some way connected. With but little chance for the collision of mind with mind, and the consequent brightening of the intellect, they dream away the years of childhood, in utter ignorance of every thing except the studies they have pursued, and are left to fight the battle of life against their trained antagonists, with weapons which they have not proved. This course of education is one of the early causes of a result so frequently seen among the inheritors of wealth. Kept from early childhood in the state of isolation we have depicted, they are never able to divest themselves of the notions of exclusiveness and caste in which they have been educated. In maturer life they feel an unwillingness to mingle with those with whom they have not been taught to have any early sympathies; they pass through college, they make the tour of Europe, and then come home to a listless, dissatisfied, and inactive life.

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"One object to be gained by the course here advocated, is to do away with the prejudice against the Public Schools, merely because they are such; to create a *prestige* in their favor; in plain words, to make them *fashionable* with all classes. In using this term we hope not to be misunderstood.

"The last thing that we should wish for our Schools, would be to make them places for what is called a fashionable education, a training in the mere showy accomplishments, to the exclusion of what is really valuable. But we wish to see them meet with support from those whose influence and example weigh so much with the world. There are too many persons in every community, who live in the opinions of others, even to the sacrifice of their own convictions. While the slightest doubt rests upon the respectability or gentility of the Public Schools, while they see that they are rejected by their richer or more fashionable neighbors, such persons will sacrifice every thing

rather than permit their children to enter them. We have seen something of the operation of such feelings. We have seen the scornful expression, even on the faces of children who had imbibed vague and undefined prejudices as to the Public Schools, when they chanced to be alluded to. Now such feelings are pernicious in their results to all parties concerned. We may not care much for opinions which are based upon uninquiring prejudice ; but the practical support, the actual sustenance to be derived from the attendance of all the children in the community, require that they should be overcome, and the responsibility of removing them rests with that influential class whose example has had so much to do with their creation."

We regret that our limits will not admit of a more extended notice of this admirable document. We commend it to the attention of the public.

A PETITION.

The bells of time are ringing changes fast ;
 Grant, Lord, that each fresh peal may usher in
 An era of advancement; that each change
 Prove an effectual, lasting, happy gain.
 Let all men rule themselves in faith in God,
 In charity to each other; let the mass,
 The millions in all nations, Lord, be trained,
 From their youth upwards, in a nobler mode,
 To loftier and more liberal ends. We pray
 Above all things, Lord, that all men be free
 From bondage, whether of the mind or body ;—
 The bondage of religious bigotry,
 And bald antiquity, servility
 Of thought or speech to rank and power ; be all
 Free as they ought to be in mind and soul,
 As well as by state-birthright. And we pray
 That truth no more be gagged, nor conscience dungeoned,
 Nor science be impeached of godlessness,
 Nor faith be circumscribed, which as to Thee
 And the soul's self affairs is infinite :
 But that all men may have due liberty
 To speak an honest mind, in every land,
 Encouragement to study, leave to act
 As conscience orders. We entreat Thee, Lord,
 That orders be distinguished, not by wealth,
 But piety and power of teaching souls :—
 That all good institutions, orders, claims
 Charitably proposed, or in the aid
 Of Thy divine foundation, may much prosper,
 And more of them be raised and nobly filled !
 And we entreat Thee, that all men whom Thou
 Hast gifted with great minds may love Thee well,
 And praise Thee for their powers, and use them most

Humbly and holily, and, lever-like,
Act but in lifting up the mass of mind
About them ; knowing well that they shall be
Questioned by Thee of deeds which they have done,
Or caused, or glazed : inspire them with delight
And power to treat of noble themes and things
Worthily, and to leave the low and mean
Things, born of vice or day-lived fashion, in
Their naked native folly : — make them know
Fine thoughts are wealth, for the right use of which
Men are and ought to be accountable, —
If not to Thee, to those they influence.
Grant this, we pray Thee, and that all who read
Or utter noble thoughts, may make them theirs,
And thank God for them, to the betterment
Of their succeeding life ; — that all who lead
The general sense and taste, too apt, perchance,
To be led, keep in mind the mighty good
They may achieve, and are in conscience bound,
And duty, to attempt unceasingly
To compass. Grant us, All-maintaining Sire,
That all the great mechanic aids to toil
Man's skill hath formed, found, rendered, — whether used
In multiplying works of mind, or aught
To obviate the thousand wants of life,
May much avail to human welfare now
And in all ages, henceforth and forever !
Let their effect be, Lord, to lighten labor,
And give more room to mind, and leave the poor
Some time for self-improvement ! Let them not
Be forced to grind the bones out of their arms
For bread, but have some space to think and feel
Like moral and immortal creatures ! God
Have mercy on them till such time shall come ;
Look thou with pity on all lesser crimes,
Thrust on men almost when devoured by want,
Wretchedness, ignorance, and outcast life !
Have mercy on the rich, too, who pass by
The means they have at hand to fill their minds
With serviceable knowledge for themselves
And fellows, and support not the good cause
Of the world's better future ! Oh, reward
All such who do, with peace of heart and power
For greater good ! Have mercy, Lord, on each
And all, for all men need it equally !
May peace and industry and commerce weld
Into one land all nations of the world,
Bewedding those the Deluge once divorced !
May all mankind make one great brotherhood,
And love and serve each other ; let all wars
And feuds die out of nations, whether those
Whom the sun's hot light darkens, or ourselves,
Whom he beats fairly, or the northern tribes
Whom ceaseless snows and starry winters blench,
Savage or civilized ; — let every race,
Red, black or white, olive or tawny-skinned,
Settle in peace, and swell the gathering hosts
Of the great Prince of Peace !

FESTUS.

OCTOBER.

Ay, thou art welcome, Heaven's delicious breath,
 When woods begin to wear the crimson leaf,
 And suns grow meek, and the meek suns grow brief,
 And the year smiles as it draws near its death.
 Wind of the sunny south, O still delay
 In the gay woods and in the golden air,
 Like to a good old age released from care,
 Journeying in long serenity away !
 In such a bright late quiet, would that I
 Might wear out life like thee, smid bower and brooks,
 And dearer yet, the sunshine of kind looks,
 And murmur of kind voices ever nigh ;
 And when my last sand twinkles in the glass,
 Pass silently from men, as thou dost pass.

Bryant.

PRAYER READ EVERY MORNING IN RUGBY
 SCHOOL.

O Lord, who by Thy holy Apostle hast taught us to do all things in the name of the Lord Jesus, and to Thy glory, give Thy blessing, we pray Thee, to this our daily work, that we may do it in faith, and heartily as to the Lord, and not unto men. All our powers of body and mind are Thine, and we would fain devote them to Thy service. Sanctify them, and the work in which they are engaged; let us not be slothful, but fervent in spirit; and do Thou, O Lord, so bless our efforts that they may bring forth in us the fruits of true wisdom. Strengthen the faculties of our minds, and dispose us to exert them—but let us always remember to exert them for Thy glory, and for the furtherance of thy kingdom; and save us from all pride, and vanity, and reliance upon our own power or wisdom. Teach us to seek after truth, and enable us to gain it; but grant that we may ever speak the truth in love: that while we know earthly things, we may know Thee, and be known by Thee, through and in Thy Son Jesus Christ. Give us, this day, Thy Holy Spirit, that we may be Thine in body and spirit, in all our work and all our refreshments, through Jesus Christ, Thy Son, our Lord.—Amen.

REMOVAL.

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